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## LAY CO-OPERATION.

The work of making disciples is the privilege and the responsibility of both the preacher and the lay believer. The "Acts of the Apostles" furnish evidence that in the early days of Christianity the ordinary believer was as earnestly engaged in evangelizing the people as were the apostles, tho his methods of work were not the same. The Lord had a special work for the apostles, a work which only they could do; but tho their work was different, or rather their methods of work, yet their motive and object were the same—the salvation of souls. In bearing witness to Christ and his resurrection, the humblest disciple was on an equality with the chief of the apostles. One of the chief elements of success of the early church was lay activity and lay co-operation. That period of the Christian Church when her greatest triumphs were won was marked by extraordinary lay activity, and down through all the centuries since the beginning of Christianity, the achievements of the church have been in exact proportion to the activity and co-operation of the lay membership. And so it will ever be. With the decline of lay activity began the decline of the power of the early church. We read of the daughters of Philip and the famous Priscilla, together with numerous other women, whom Paul mentions as having rendered him practical service, so that not only men, but women also were engaged in this blessed work of evangelizing their neighbors.

If there is to be a revival of primitive Christianity, followed by the gratifying results which characterized the early church, there must be first of all a return to that primitive idea that the making of disciples is a privilege and a responsibility that belongs both to the preacher and the lay member, and until there is unity of action and purpose between the pulpit and the pew, the work of evangelization will not move forward with gratifying results. A revival of the primitive idea of

lay activity will be followed by new life and power in the churches. The power of the laity has not been properly developed and applied. The power is there, but the pulpit has not been faithful in giving forth that instruction which is calculated to awaken, draw out, develop and apply it. Whenever the ministerial office is unduly magnified, and the right to teach and preach made the exclusive right of the pulpit, then the work of soul winning on the part of the laity begins to decline. The dignity of the pulpit should be preserved but not at the expense of the pew. Every believer should be made to feel his responsibility in seeking out the unevangelized, take up the message of the pulpit and pass it on to those who are without. The great revival in Christianity to which the signs of the times point, must begin in the pulpit. Let the pulpit become evangelistic in its teaching and methods, and the pew will catch the inspiration, and lay activity and responsibility be restored.

## THE DEAD LINE.

Many articles have been written upon this subject. It is such a common thing for ministers of the Gospel to be "shelved" at the age of fifty that by many it is being taken for granted that when they reach the age of fifty their day of usefulness is practically ended. It does not seem to occur to them that in a great measure they are themselves to blame for this. There is no reason why a man should not be as good at fifty and even better than at thirty. There is always a cause for this premature old age. We have read many articles upon the subject, but with Dr. Buckley, we can say that of all that we have read the following note, sent by a correspondent to the *Outlook*, seems the clearest, most comprehensive, most suggestive, the most in harmony with nature, philosophy, and common sense. We reprint the entire article, believing that it will be helpful to our readers, especially to ministers who have a sort of "dread" for what is called the "dead line." It is as follows:

TO THE EDITORS OF THE OUTLOOK:—A regular church goer for forty or fifty years cannot have failed to observe how few men ordained to the ministry maintain their full power beyond the dead line of fifty, though some instances may be remembered where their powers and influence have increased up to and after that age. Some have been retained through personal regard by their parishes long after their waning activity and usefulness were apparent; but multitudes have succumbed to an enemy which approached so slowly and insidiously that they have not been aware of the period of fatal attack. Between the

ages of forty and fifty in most men there is a tendency to moderate activity, to slow down as to speed, physically, if not mentally. A previous study of the dignified style in carriage and demeanor, and adoption of the same in greater or less degree, as becoming the station, may have had something to do with the personality of the man as he appears at this stage. It is most likely both acquired and natural. The result, as it appears to his congregation, is a loss of speed, life, activity, and animation, qualities that play an important part in controlling the interest of his hearers. And this vanishing virility may be still further emphasized by his adoption of, or adhesion to, obsolete styles and methods, and by not keeping in touch with the world's progress; and the worst of it all is that the subject does not seem to be aware of all these signs of decadence. In most cases there is no good reason for this falling off in vigor and animation. A word, a hint from some real, kind friend would often be sufficient; but it is such a delicate matter that few ever find such a friend.

My object, then, is to put clergymen who approach the age of fifty, or thereabouts, upon their guard against the insidious approach of an enemy common to all mankind. Let them set a watch upon their physical selves; let them study the mechanism of the human clock; let them give a few turns with the key which they may possess, and thus keep up the speed and maintain their power for a longer period.

There are too many prematurely old-mannered men both in and out of the pulpit. Too many accept what appears to them the inevitable, and so we have a slow, dull, lifeless conduct of church service where might be brightness, life, activity, and youthful vigor.

## THEY DRANK WINE.

Our readers will remember that only a few weeks ago the 150th anniversary of the founding of Princeton College was celebrated. On that day Princeton College became Princeton University, and the occasion was celebrated with imposing ceremonies. The University is semi-officially under the control of the Presbyterian church. Those who were present on the occasion declare that there were no less than four different kinds of wine served at the banquet. If this does not amount to a scandal, it comes very near it. That the trustees of one of the leading educational institutions in the land, an institution ostensibly under the auspices of a great religious body, should allow such a thing, is enough to arouse the indignation of every loyal temperance man and woman in the country. At this school young men are prepared for the responsible duties of the Christian ministry. What an unfortunate example to these young men and to all the colleges of the land. Dr. T. L. Cuyler remarks: "Princeton trustees ought to know better. If McCosh had been alive he would have vetoed such an astonishing blunder. It was a foolish deference to the fashions and customs of foreign guests." As early as 1877, the